bavdia, pavdia, king. 2.1 (et passim). 000
V. § 50. Prs.

bayo, pl. *bayutiq* (e.g. of bread), *bayumiq* (of land), the pl. form *bayutiq* (cp. 82.16) is denied, y share, portion, fraction.

1. *alto bayo ganimi* he took a double share. *jav besan bayo jutila* the share that falls (comes) to me.266.8. *jav bayo ha ati* give me (a) house for my share, or my share of houses(?). 113.11. *bayo stas* to apportion, share (bread, land etc.) IUB. *tiki bayo manav* to become the share of the earth, i.e to be wasted, H. *mark ha pipa, yama bavbad, hovna*. N. *alto bayo* two-thirds. *taki bayo* three quarters.
2. Substitute (for), in place of *av amia bayo daiya ba* I have come as a substitute for my father and mother. 282.8, 42.1.
3. On the part of, on behalf of. *gavimo java jamavi ja bayo (sta) ju sti* salute your relations from me. EOL. (Cp. Sh. *bayo* share, *bayavtki* to divide, to apportion).

bayairi v. *bayevri*.

bayevig v. *bayo*.

bayobava, bayhava (hm) gardener. 64.8, 282.11. Prs.

bakri (x) a kind of black-eyed hawk. Prs.

bavi, bai.i a sum, formerly of 12, now of 16 rupees. It is divided into 2 *sav.* — *hin zuravigu.inaja bai.i yanzia bap bila. turma alia rupi.a mai.i bi.av* there is a tax of a "bal" of gold on each Jemadar of Goldwaabera. It amounts to 12 rupees. 348.7. (Cp. Sh. *bavi, bai.i*, twelve). 436 651

bay (y) toll, tax. Prs.

61 a

000 *čilamči* x basin (European). Pra. H.

čili — ? — *čili čuč'uk* a very small bead. EOL. (Cp. Sh. *čili*, juniper).

436 *čilʼiki, čiʼlili, -mutə* x obsolete coin (formerly worth 8 annas). — *jaʼlə čiʼlilikʼəm api* I have no money, "I haven't a penny". (Cp. Punjabi *čilki*, "A kind of Nanak Shahi rupee . . . a kind of rupee worth ten annas current in the Jammu and Kashmir State". Bhai Maya Singh).

000 *čilimdaʼə* pipe-bearer to the King. 20.4, 26.7. Pra.

čimiʼli, čimili, -miŋ, y chip, splinter. — *mənčə čimʼiliʼəŋ yaiyi kə* . . . if the splinters strike anyone (or perhaps for *čimiliʼən* as in 172.3). 172.1.

čhiʼə, pl. *čhiʼyo*, N. *čeu*, x bird. — — *čiʼu dorlas* to shoot (small) birds.

činčə active. — *činčə hiraŋ* an active man.

čipuphoŋ -iŋ y whirlwind.

čəŋʼiʼr -rəo white-eyed (i.e. with whitish pupil, of horses only).

(Cp. Kho *čiʼryər, čiʼqər; čiʼryəri*, light-eyed. "If there is too much white beside the black of the eye that is called *čiʼryər*". ŠY. Wakhi, *čakir*, "light-coloured of eyes", Shaw).

čiʼr stas to spin, — *gančəts čiʼr stas* to spin. (Cp. Sh. *čirčir th.*, to twirl spindle in the fingers).

čiraŋnaʼma. — *azoʼnə čiraŋnaʼma yatai bai.i* the mullah reads, recites the "*čiraŋnaʼma*" (a prayer (*duʼaʼ*) used when three days have elapsed after a funeral). 314.2. Pra.

354 765 *čiraq, čirʼak, čiraŋ, čiraŋ, -rəo, -uts* x lamp, small stone container with floating wick. — *balorʼdaʼə čiraq* stone lamp. *čumaru čiraq* iron lamp, lantern. *čirʼak əspalas* to light a

98 b

[See corrigenda et addenda, category 116, p. 542 - Analyst]

the past year the total collected from fines imposed by me upon the citizens of Hunza totaled less than 200 rupees. You know that my people do not have much money. There is no way or means of earning money—except by the few. We do not require money in order to live in Hunza. Further, the full amount that was collected in this manner was used in the maintenance of the irrigation system."

I waved my hand and said, "I only asked. I didn't think it was true, but I've read so many tales about Hunza in which ridiculous and fantastic statements are made without any justification or background."

"A few years ago," I went on, "two of the most influential and widely circulated magazines in the United States published an article by a famed and capable couple of writers—man and wife. I know they visited Hunza on two occasions because I saw their names in your guest book. Now the story they told and which both of these magazines published stated that it was a custom in Hunza for the mother-in-law to go and live with a newly married couple and remain with them on their honeymoon to teach them the ways of life. You explained that this was the reason why Hunzan marriages were so successful and there was seldom, if ever, a divorce.

"Before asking you to clarify this, I just want to tell you that I read this story and when I came to this specific part, I could hardly believe my eyes. But, as I have learned, there are many strange customs followed by different people throughout the world and of course, this could be absolutely true. But it certainly is strange and weird sounding to me anyway. So tell me, is that story true? Is it the custom of the people of Hunza to have the mother-in-law stay with the newly married couple during their honeymoon?"

7:Tobe C,T-3 (1959)1960 AV7 Burusho AV7
Hunza

During the past few years a bit of money has co- 436 177 464
into Hunza. At the time I was there, there were four expeditions doing mountain and glacier climbing—as well as investigations and research, not in Hunza, but in the vicinity. There were groups from Great Britain, Italy, Switzerland and Germany. In each and every case these expeditions would require bearers, guides, horses and pack animals. These would be recruited from among the Nagirwals and Hunzans and they would be paid in Pakistan rupees. I wish to emphasize that this has only taken place during the past few years. Prior to this period expeditions in this area were extremely rare.

While today money does make its appearance, it is still comparatively scarce. The Mir believes that the coming of money, modernization, and civilization as we know it will only harm his people and he seeks to prevent this, if possible. It is my sincere and humble conviction that the Mir is honest and thinking of his people in his endeavors. 436 177 463

"There is no doubt that the people of Hunza know and enjoy the true thrill of leisure." When I mentioned this to my staff, I was quickly brought to bay by one of my more astute employees who said, "How can that be when they are occupied from dawn till dusk?" 461

I was caught off balance and I had to reflect a moment and when I reflected, the picture was clear to me. Would a man who has never worked understand what is meant by a holiday? Would the average individual who spends his working days sitting at a desk checking figures, making phone calls and chatting with visitors, understand what leisure is? I contend that in order to know the true joy of leisure one must work and the harder one works, the greater is the enjoyment found in utter relaxation.

Can a man know leisure when after his day's work is

643 Therefore, I assume that it was an unimportant or
175 uneventful period or, maybe for other reasons, they don't want to say very much about it. However, his grandfather, Sir Mohomed Nazim Khan, has been famed both in fact and fiction and was well educated.
[538] He left an autobiography, and I am the owner of a copy of it, which was given to me by the present Mir.

648 Today Hunza is a part of Pakistan but again, I could
177 see no Pakistani influence in the country, although
167 quite a few of the Hunzan citizens serve in the Pakistani army. But when the Hunzan men and boys return on furlough or after finishing their term of service in the Pakistani army, they take off the uniform and dress in typical Hunzan garb.

643 The Mir is still the absolute monarch of the country.
648 Just what part the Pakistani government takes in his government I do not know, but to all intents and purposes, Hunza is ruled and governed by the Mir.

648 From the most reliable sources that I could contact
642 and glean information from, I learned that Hunza is even today considered an independent state. Hunza and Nagir, its neighbor on the other side of the Hunza River, are said to be the only two remaining independent states in Pakistan, in spite of the fact that, by agreement, the Pakistani government looks after and takes charge of their foreign policy.

436 Apart from the fact that they use the Pakistani ru-
177 pee, and even then only a few of them appear, there seems to be no other Pakistani influence in either Nagir or Hunza.

205 Pakistani postage is also used in Hunza. The mail is
[177] brought in and sorted twice a week. All of the Mir's letters that I have received bear Pakistani airmail postage and they are postmarked "Experimental P.O." I doubt if anyone but the Mir gets any mail, with the

their own land. They spin their own wool. Then they weave it into cloth from which they cut and sew their clothes. However he can also buy or trade for woolen cloth or he can have his own wool woven for him. 433 [286]

They have little or no money. The few dollars that he might get during the year would come from the expeditions that congregate in the area and hire the Hunzans as porters. And they are unsurpassed at this difficult and arduous work. 436 485

A man has a right to inflict corporal punishment upon his wife if she nags him. Perhaps that is why the men of Hunza have that cheerful look. 593

The children are never neglected because the parents are always at home. Further, the children do their share of the work in the fields and are taught to do so from early childhood. This also eliminates juvenile delinquency. 857

The people of Hunza have splendid dispositions. They are genial, pleasant, smiling and cheerful. They have deep respect for authority, profound love of the land, affection, compassion and understanding for their neighbors and they are most hospitable to strangers. They hold their heads high, their chests out and they are strong, honest and hard-working. To me this showed clearly and positively that people can live and that agriculture can exist and thrive without chemistry, chemical fertilizers, chemical sprays or synthetic medicines and drugs. 157 181 000

They enjoy happiness without modernization, long life without doctors, nurses and hospitals, democracy without bureaucracy, law and order without police and self-sufficiency without money. Part of the answer, if not most of it, is their loyalty to and their faith in their land, a pure case of unremitting agriculture and putting everything back into the soil which was taken

Then there was ghee or yak butter to be used as a spread. Most of them at the table selected ghee. I chose the white yak butter. 262

Western types of raw vegetables on the table are conspicuous by their absence. I had all my meals at the palace and the only raw vegetable on the table at any time was lettuce and the lettuce, the Mir informed me, was from seed that I had sent him some months prior to my arrival.

So it is clear that vegetables like lettuce, celery, cucumbers, cabbage, carrots, radishes and such are not generally used in this part of the world as a fresh salad with meals. I do know they use onions and peppers. The onions that I saw were of the green type and I recall being presented with a bunch of them by a youngster who popped out of one of the houses on the trail. I gave him a small coin as a gift or reward. The child couldn't have been more than 3 or 4 years old and he shouted with glee and joy to his mother, holding the tiny coin aloft for everyone to see. He seemed happier at the gift of that coin than any youngster I can ever recall. I'm sure the big hundle of green onions was worth many times what I had given him! 123 436

I believe this illustrates just how scarce or unusual money is there!

This was a sad breakfast for me because now I was on the threshold of leaving and I wasn't too happy to go from this enchanted place. I walked slowly down the long staircase that led from the palace and the rest followed behind. 123

There in the yard was the jeep with the driver and a few servants waiting and watching. Our baggage was placed aboard.

I left a sum of 40 rupees with the Mir to divide among the many servants who had given so graciously